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in use: a stiff, rectangular piece of matting about 2 feet square, a large, circular tray of basketry with a wooden rim, and a circular tray of light wood (Fig. 1, h, j). Thrashing and winnowing are usually done by women. 243

After winnowing, the dark skin of the rice grains is removed by pounding in a mortar with a pestle. This is woman's work, although men and boys sometimes assist. The pestles are made from a variety of hard, heavy woods and are finely shaped and finished (Fig. 1, g). They are 4 to 5 feet long and 3 to 3½ inches in diameter at the ends, tapering to a smooth central grip about 18 inches long and 1½ to 2 inches in diameter. A good pestle balances exactly in the center. The two ends are used interchangeably. Three types of mortar are in use. The oldest, now employed only as a makeshift, is made by digging a hole in hard ground and lining it with a smooth coat of clay. A fire is then kindled in it and the clay burned hard. Stone mortars are known, but no specimens were seen and I could learn nothing concerning their form or manufacture. 252 412

The ordinary mortar is of wood, with an oblong top and truncated pyramidal base (Fig. 1, g). Although not set in the ground, it is so heavy that it is rarely moved. In some villages I saw the mortars for an entire lineage set up together under an open roof, with the pestles leaning against a bar beside them. Although the mortars seemed to be used indiscriminately, pestles are strictly personal property. They are made for the women by their husbands and a woman will resent another's using her pestle without permission. Each woman usually does her rice pounding alone, but occasionally two people will pound together, striking into the mortar alternately, in perfect time. This seems to be commoner with half-grown boys and girls than with adults. [422]

When a great deal of rice is being pounded at one time, a stiff sleeve of matting, like a basket without a bottom, is set on top of the mortar. It is not attached to the mortar and is not used at ordinary times.

After pounding, the rice is winnowed again, to remove all hulls and dust. That used at ordinary times is rarely pounded to complete whiteness. Even the best is not polished. The grain is prepared a little at a time, as needed for cooking. 252

Among most of the Menabe gentes cultivation of dry rice by the *tany* method is certainly older than the cultivation of wet rice. This probably holds for the Ikongo as well. Most of the Menabe have 243

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231 [262] for herding or driving cattle and the natives seemed much surprised at the idea. They are not eaten and the idea is considered disgusting, although there is no definite taboo on it.[1] There seemed to be no dogs in many villages and their economic importance is slight.

Cattle are all of the humped or zebu variety, with moderately long sideward curving horns. The size of the hump varies with the animal's age and condition and is hardly noticeable in many cases. There is a great variety of colors and markings, each known by a special name, but black and white seem to predominate. There are said to be a few wild cattle, descendants of escapes, which are very shy and live in the heavy forest.

293 The cattle belonging to each village are herded together by boys, with, in the old days, a few armed men for protection. During the day they are allowed to graze anywhere on land that is lying fallow. At night they are driven into pens, which are now on the outskirts of the villages. In the old days the pens were often in the village and the cattle were driven within the stockade if an attack threatened.

417 The Menabe cattle pens are like large, roughly built houses with thatched roofs and open sides. Among the Ikongo, who live in less rainy territory, the pens are usually open. They are made from posts planted about 2 feet apart and laced together with withes or vines. Two posts, planted one behind the other, stand on each side of the entrance, which is closed by dropping long saplings in between them. Semi-subterranean pens of the plateau type are unknown among the Tanala. The pens are never cleaned and in some I saw the manure had accumulated to a depth of over 3 feet.

422 618 233 The Ikongo have a regular system of ownership marks, made by cutting one or both ears in various patterns. These marks are hereditary in lineages and there are sometimes stories to account for their origin. Families within the lineage usually have no individual marks. The Menabe rarely earmark their cattle, their herds being so small that ownership is never in question.

232 There is no attempt at systematic cattle breeding and it does not seem to have occurred to the natives that their herds could be improved in this way. One informant expressed surprise when I told him of our methods, then said that after all the matter took care of itself, for the best bull would defeat the others and take all the cows.

825 Young bulls are often castrated, but solely with the idea of improving the flesh. A Menabe informant said that two bulls in a herd must always be castrated at the same time, so that they could

[1] [i.e., dogs – Analyst]

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bulk of the population hunts only for sport or to vary its regular vegetable diet. Pigs are coursed with dogs, brought to bay, and killed with spears which are shorter, heavier and broader in the blade than the ordinary fighting spears. Old boars fight fiercely and hunters are not infrequently wounded or even killed. Lemurs, birds and other small game are hunted with the blow gun and there is a limited use of the bow (see Weapons). 224

Most animals are trapped. Pigs are caught with nooses spread across their runs. The noose is attached to a drag pole, 3 or 4 inches in diameter and about 5 feet long, which soon becomes entangled in the underbrush and holds the animal fast. They are also caught in a wooden cage with a drop door held up by a stick. The stick is jerked out by a spring pole which is held down by a trigger inside the cage. The cages are baited with lines of bait leading to them. Pitfalls for pigs are dug in the fields. They are about 4 feet across and 5 to 7 feet deep, with pointed bottoms so that the animal becomes wedged. Two sharpened bamboos are often set upright in the bottom. They are covered with a light framework of sticks and grass, and sweet potato vines are planted around and trained to grow over them.

Lemurs are caught in unbaited traps. These animals are arboreal and rarely descend to the ground. The natives cut long lanes, too wide for the animals to jump across, through the forest. At intervals these lanes are bridged by poles or long bamboos. In the center of each bridge a small V-shaped gate is fastened in such a way that the lemur must pass through it (Fig. 2, a). In the gate there is a slip noose connected with a spring pole or heavy stone held by a trigger in the gate. The animal thrusts its head into the noose and displaces the trigger so that the cord is drawn taut. The cutting of the lanes requires considerable labor, but the same ones may be used for years. Each lane belongs to the family which has cut it and no one else may set traps there. At the present time the government roads are often used in this way. The neighboring tribes say that if a Tanala traps several lemurs at the same time he will release those he does not want, putting an earmark on them. If they are males he will also castrate them, so that they will grow large and fat. Anyone who catches such a marked animal is expected to return it to its owner. I neglected to verify this among the Tanala, but think it is probably true. The *trandra*, *sora* and *sokona*, hedgehog-like animals of which the *trandra* is the largest, are caught in bottle-shaped pits. The mouth of the pit is covered with grass, [422] [136]

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the juice being allowed to float downstream with the current. The 226
fish rise to the surface stupefied or dead and are taken by hand. A large quantity of roots is required and the whole lineage or even village usually takes part. At the present time the method is rarely used, because of the labor involved.

The natives are very fond of two sorts of crayfish. One of these has short legs and large claws, like a lobster, while the other has long legs and no claws. Parties often go several miles from the village to catch crayfish in the small, swift mountain streams, staying out all night. The animals are usually caught by the light of torches, which stupefies them so that they can be picked up. In the daytime they are lured from their holes by means of a white or glittering object on the end of a stick. A bit of tin from a can is now used. They are then caught by hand or between two bits of wood, to avoid their claws.

Eels and other fish are preserved by smoking, without salt. They 251
are not cleaned. The smoking is done on small platforms of open-work bamboo which are hung over the fireplace in the dwelling (Fig. 3, c). In spite of the crudity of the method, fish preserved in this way can be kept for a year or more and, when cooked in native fashion, are hardly inferior to the fresh article. Fish are nearly [252]
always boiled.

HONEY AND BEESWAX

Honey and beeswax are of great importance to all the Tanala. 231
The latter is one of their main exports. The native bees are rather [439]
small and dark brown or black. Most of the swarms live in hollow trees or among the rocks, but the Tanala make hives, put them near old swarms, and wash them inside with honey in the hope that new swarms will settle in them. Such swarms belong to the maker of [422]
the hive, while wild swarms belong to the finder.

The hives are made from hollowed-out logs with loosely fitting, inset ends. The cracks around the ends are large enough to allow the insects to enter. The hives are usually 3 to 5 feet long and about 1 foot in diameter. They are laid horizontally in the forks of trees, often as much as twenty feet from the ground. This is to protect the swarm from animals.

To obtain the honey and wax, the swarm is first stupefied with 222
smoke from torches. The end of the hive is then pried out and all the comb removed at once, destroying the colony. A large wooden bowl of special form is used for collecting the honey (Fig. 4, e). The

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354 The fireplace is southwest of the center post. It is always far enough away from the walls so that it can be approached from all sides. It is rectangular, about 2 feet on a side, and is depressed 2 to 3 inches below the floor level. It is surrounded by small slabs of stone set on edge. One or more tripods, made from slender stones planted in the earth, serve to support the cooking pots. Among the Betsileo these stones are sometimes carefully shaped, but all those seen among the Zafimaniry were rough.

352 Along the southern wall there are commonly one or more hanging shelves loaded with utensils, baskets, etc. On the center post, or on the wall opposite the entrance, a small openwork basket for spoons is hung. In the southeast corner there is usually a wooden chest. In front of this is a stand for a water jar. This is usually made from a small tree with its branches lopped to form a support for the jar. It is about 18 inches high.

Against the west wall, to the left of the entrance and filling the rest of that side of the house, is the bed (Fig. 19, d). This is a huge wooden structure, resembling a wardrobe. It is built in permanently, the walls of the house forming the back and southern end. The front and northern end are nearly as high as the house wall. The top is open. The inner walls of the bed are constructed of grooved lumber, like the house walls. There are longitudinal beams halfway up. In the center of the east side there are two doors, one above, the other below. The lower half of the bed is used for storage, setting hens, etc., the upper half for sleeping. The bed itself is made of split bamboos or saplings laid longitudinally, with grass and mats on top. At night, the father and mother of the family retire into this structure and shut the door. Everyone else sleeps on mats laid on the floor. [53] The beds are usually carved.

The Zafimaniry use matting stools, like the other Tanala, but have in addition well-made wooden stools, usually with three legs (Fig. 19, b). These are carved from a section of log. I never saw [422] more than one wooden stool in a house. This stool is the property of the father and no one else can use it while he is present.

356 The Zafimaniry houses are well suited to their environment, for the winter season in their territory is cold, with chilling fogs, but they are poorly kept. The floors are rarely swept and spilled food, etc., is simply trodden in. When the floor mats become too soiled, new ones are laid down on top, the floor itself being of earth. In one house I counted sixteen layers of mats, each with its accumu-